

ed with the veil, which is fixed on her head by a wreath of flowers. She afterwards

Piers behind the grating which separates
 viewers from the inmates of the convent.
 "But," says the paring 'ward, "is omitted
 and the 'ward is a young girl, the daughter
 of the 'ward for a year is allowed to be
 rent. On the day she takes the 'ward
 they see her again, but never to behold
 more, unless, indeed, when she is laid
 in the grave."
 "In some nunneries there is little religion
 creased; but in others, young and old
 females are exposed to a life of privation
 and hardship. Their dress—a tunic of sat-
 in cloth, tied round the waist with a knot
 of gold. No linen is allowed, either for the
 neck or the arms. The hair is cut close to
 the head, even during the burning of the con-
 vent. In the South of Spain. In winter, the
 dition is a mantle of woollen cloth; with
 feet, without shoes or stockings, but
 sandals, are exposed to the piercing cold
 of the winter. The 'ward is a young girl
 times round the head, is worn by the
 class nuns. In remembrance, it is said, of
 crown of thorns; and this band is not
 allowed to be taken off, even during a fever.
 Among these, all communication between
 parents and children ends in taking vows.
 "There is often much to endure
 such circumstances, might be shown
 many facts. Thus a writer, one high
 rank as an ecclesiastic of the church of
 Rome, but afterwards enlightened to see
 the error of his views, writes:
 "I had a sister amiable and good in
 her inferior degree. At the age of twenty
 left an infant mother to the care of several
 and strangers, and shut herself up in a
 convent, where she was not allowed to see
 any one but her mother, and was not
 permitted to leave the convent."

him, requiring every indulgence to such health, she embraced a rule which denied the comforts of the lowest class of society. A coarse woollen frock fretted her skin, and had no covering but whose open ends were fastened by a row of bricks and a row of bricks; a couch of bare planks was her bed, and six unfurnished cells her dwelling. Disease soon filled her conscience with doubts, and I had often to endure the torture of seeing her agonized in the night, when she left her cell without saying a word, crying so slowly for her only chance of relief, wept bitterly, yet I could not be so cruel as to wish her alive."

"In the prison of Biscay," says the "females profess at a very early age novices generally commence about fifteen and the expiration of a year they take the veil. A nun must carry into the convent 30,000 reals, (3000*l.*) and to La Combe and Santa Marta, considerably more. I ascertained, from a source of the most authentic kind, that three fourths of the who take the veil at this early age, die within four years." He thinks that the climate of the country is the chief account, in part, for this mortality; but "I should incline to attribute a greater cause to causes more immediately referable to the unhappy and unnatural condition of the novices, and the want of the usual privacies, and enjoyments of their kind."

Christian Alford.

Visit to a Lady at Smyrna

BY A SERVANT.

"I had received a letter written in Arabic, in which I was anxious to procure a translation, and I was accordingly directed to inquire, that there was but a single female in Smyrna to whom I could apply for assistance with any chance of success. This venerable derwish, famed for his sanctity and piety, had previously resorted to my advice, and whose wisdom and knowledge were supposed never to be at fault. He is a very attractive deity; of mysterious power, connected with the sect of derwishes; the principal objects of their prayer, their fasts, their austerities, are not, as far as I could ascertain, given, but they are everywhere revered in high estimation. The dancing and singing derwishes live together in monasteries, and at various points similar to the Roman Catholic convents, and the monks were going to visit did not belong to the

of the orders, and therefore lived alone. Monsieur V thought it improbable that he would consent to do so, and he was right, for he never could have occurred in his life. But as my anxiety was principally to a translation of my letter, I was quite willing to wait, and he accordingly. We soon reached the place, where the house on the outskirts of the town, a companion went up the narrow stairs disappeared, leaving me, too happy at the moment, to stand, under the cover of the balcony, waiting for him. A few minutes he came back, laughing heartily, and told me that the old dervish was in the highest state of excitement at the news, and was willing to transmit my letter, and was willing to let him see me. I only came in and let him see me. The two slaves held up the curtain which before the door, and I entered the 'sacred' room. It was a room of moderate size, with a large carpet on the sides of which were of glass. Several covered with a splendid Persian rug, raised this part of the room above the floor, and it was filled with a high dignified air. The dervish was seated on the floor. He wore the conical cap and flowing robe of his sect; and really his long beard, hanging down to his waist, and his noble features, impressed me with a very strong idea of his sanctity. He sat beside him, filled with curious old ornaments; and the diran, as well as the form beneath, was strewn with books and papers. A number of astronomical instruments and various extraordinary looking machines which I could not even divine the use of. The only other inhabitant of the room was a younger dervish, who, though much younger, was much more dignified, and the presence of his superior, and the silence of his hearer in silence. The sage did not think it beneath his dignity to explain to me the appearance, and turned my attention to the most important; though I was much amused to observe he fixed on me when he did not observe him. A chair was placed before him, and he said that he could not allow the infidel to approach so near to him, or even to ascend the steps to his seat. After the usual conventional speeches, coffee was brought, and I was forced to take it, though I was not thirsty. He then sugar, and explained to me. He then took up his writing-table, which he wore, according to eastern custom, in his belt, and recited a prayer, which was translated by Monsieur

After lingering illness he died at 10 o'clock on Monday morning, the 29th inst. He was 74 years of age. He was a kind and benevolent man, and his death is a great loss to the community.

THE OBJECT OF THE WORK.—The object of the work is to illustrate the habits and customs of the people of the Rocky Mountains, and to show the progress of civilization in that region. The work is intended to be a valuable addition to the literature of the West.

THE AUTHOR.—The author is a gentleman of high standing in the community, and his work is the result of long and careful study. He has traveled extensively in the West, and has gathered a vast amount of material for his work.

THE PUBLISHER.—The publisher is a well-known and respected firm in the city, and their publication of the work is a guarantee of its quality and value.

THE PRICE.—The price of the work is very reasonable, and it is a valuable addition to the library of every gentleman and scholar.

THE DISTRIBUTION.—The work is distributed by the publisher, and it is available in all the principal bookstores of the city.

THE REVIEW.—The work has been reviewed by the most distinguished scholars of the day, and their praise is a high commendation of its value.

THE CONCLUSION.—The work is a masterpiece of scholarship and research, and it is a valuable addition to the literature of the West.

THE AUTHOR'S NOTE.—The author wishes to express his appreciation of the assistance and encouragement he has received from his friends and colleagues.

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NEW HAMPSHIRE MISSIONARY SOCIETY.—The annual report of the society shows a steady increase in the number of missions and the amount of funds raised.

LIBERALITY.—The Evangelists of the society are noted for their liberal and benevolent views, and their work is a testament to the power of Christianity.

INSTALLATION.—On Wednesday, Sept. 10th, the Rev. Mr. Davis was installed as pastor of the First Congregational Church in Ashburnham.

THE ATTESTATION OF LITERATURE AND SCIENCE.—The Rev. Mr. Davis is a gentleman of high standing in the community, and his work is a testament to the power of literature and science.

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THE BOSTON RECORDER.—The Boston Recorder is a weekly publication that contains a wide variety of news and information.

THE OBJECT OF THE WORK.—The object of the work is to provide a comprehensive and accurate account of the events and news of the day.

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PUBLIC INVITATION.—The public is invited to attend the annual meeting of the society, which will be held on the 15th inst.

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